

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

VOL. XIII.

GARDINER, MAINE, FRIDAY, SEPTEMBER 27, 1833.

NEW SERIES, VOL. VII.—NO. 29.

CHRISTIAN INTELLIGENCER.

WILLIAM A. DREW, Editor.

[For the Christian Intelligencer.]

MONUMENT TO FATHER RASLES.

BR. DREW:—Were I to omit giving you an account of the transactions on the 23d. upon the spot where this distinguished man fell, I should expect a merited censure from you the first time we might meet: More especially should you be served with a more correct history than some better source. Well then,—we Anson village in company with a friend, about eight o'clock in the morning, and made our way towards the battle ground distant about seven miles. Before we reached the Somerset Bridge across the Kennebec, at the Indian Falls, it was quite obvious we should take out a strong party. For it seemed that the adjacent hills and valleys were given up their living in round numbers. In the press at the Bridge, being detained by a toll, reminded me of the exhibition at Charleston on the 17th of June,—24. One and a half upon the east side of the river brought us to the memorable spot, about 9 o'clock. Although a spacious field, lying but few marks of high cultivation, it was at this early hour quite covered with people. Aside from the associations which could naturally crowd the mind in contemplating the scenery on all sides, old Norridgewock Point is a romantic place. The plain extends some two or three hundred acres of land, as it is sometimes called, a central distance to the low—alluvial bottom, which upon most Rivers in this country, are subject to inundations by the spring and fall floods. The surface of this plain is elevated some twenty or thirty feet above the water, and is quite level, except an occasional depression, for two or three rods,—giving it what might be termed an underlaid appearance. The Kennebec runs rapidly and foaming, opposite the upper part of the plain, till it reaches the extreme angle or end, where it receives the chrysalis waters of the Sandy River from the south west, where it becomes quite placid, making a sudden turn to the east, which limits the northern margin of the once Indian Prairie. The banks on both sides of the River here are abrupt and steep, but most so on its western side, both above and below the entrance of the Sandy River, rising in some places to considerable hills, all covered with a thick growth of wood. Its green dense foliage still remaining in all its native beauty, having never as yet in appearance been invaded by the axe of civilized man. In rear of this spacious plain, and which fixes the limits on its westerly side, is an isolated high piece of ground, rising perhaps one hundred feet above the plain, the summit of which is now cultivated, and from which you might look down upon the plain as upon a map.

We were told that the English made their seat upon the Indian Village, from this piece of ground. The main road passes beneath this hill and the plain, and many acres of the latter next the wood is now covered with birch and pine saplings, so common to many places, which had been once the haunts of the savage.

But to return to our story. We sauntered about the plain, where now all was grand confusion. Stages, coaches, barouches, wagons, single, double, triple, quadruple, of all sorts, sizes, shapes, and dimensions. Many mounted on horseback, but most on foot, mingling and commingling, helter, skelter. "What is going to be done? What are we here for?" echoed from mouth to mouth.—"It all was sublime mystery, no one could explain. Upon the extreme point of a clump of birch bushes, facing the plain, a few yards had been placed for seats, back of which the bushes had been bent and wove together, forming a kind of canopy and enclosure, about the size of a Militia Colonel's charge for a Muster day. The front was marked by a rope passing round stakes in a regular form, enclosing two or three square rods. We supposed this place to be selected and set apart for the performance of Mass. and other religious services, connected with the occasion.

And our conjectures were confirmed, when soon after discovered the Priests at the altar, surrounded by several of the natives, engaged in devotional exercises. Their singing, though performed in an unknown tongue, was rather agreeable than otherwise. At this stage of the business, however, we were soon deprived of seeing or hearing any part of the service. The tops of the small sapplings that surrounded the place, were filled with boys, who were eager only to see what was going on below, and kept up a continual chattering, like the monkey's that had stolen the sailor's caps. The rush of the multitude below, breaking over all the barriers, showing and tiptoeing to get one glimpse into the sanctum sanctorum, altogether, created so much noise and confusion as to preclude the possibility of seeing or hearing any part of the service; and we subsequently learnt that the Bishop had to break off before the intended exercises were finished. It was now pretty manifest, that particular arrangements had been made for an orderly disposition of the multitude, by the aid of Marshals, or any communication to the people, of the order of exercises, and the regulations necessary to be observed, amidst an assemblage of people consisting probably, of some four or five thousand.

It is true, two or three highly respectable gentlemen from Norridgewock, made the attempt to marshal and silence the multitude, but it was very evident, that they felt want of authority themselves, and could not therefore, cause their mandates to be respected, by their democratic neighbors. Indeed we here had a lesson of pure unsold Democracy. For every one talked when, and how much he pleased, occupied what ground he pleased, if he were the tallest and tallest fellow. Now from long acquaintance we know our Somerset neighbours to be as orderly and well disposed at all times, and places as any folk, where such a course clearly marked out and understood. But does seem to us an unpardonable neglect on the part of the high authorities, and stand-

ing of many gentlemen in Norridgewock, who must have been apprized of existing circumstances in season to have given ample aid and advice to those distinguished strangers, who were to officiate on that day, in what to them was considered a sacred and imperious duty. However we may differ from the Roman Catholics in matters of faith I can see no reason, why they have not the same claims for charitable consideration, as other sects amongst us. Why not acknowledge the sentiment of the Poet to be just,—

"For modes of faith, let graceless zealots fight,
His can't be wrong, whose life is in the right."

It is not really our design to censure, in this case for a seeming neglect, because we do not know all the facts. But certainly in these days of good laws and social order, we have reason to expect, more efficient means to preserve order, than we see on this occasion. After some easy persuasion, and good natured scolding, the people were induced to give back a few paces, so that by placing a plank upon two chairs, the speaker could be elevated a little above the rest. As soon as he appeared upon the platform, this spot became at once the centre of gravity. The centripetal, at once overpowered the centrifugal force, and the consequence was, in two minutes, we were contracted together, snug and tight, like green hemlock staves in a new Line Cask, with now and then a stubborn one twisting out of place. Bushes were now found to be useful for the first time, to preserve what little space, was yet left, for the half inflated lung, whilst the wide bonnet and bishop sleeve, protected only by its paper folds, were heard to be giving away in every direction, by a screeching, crumpling noise, like the rigging and seams of a ship in a gale of wind, that for a few seconds seemed to drown every other. Silence being repeatedly invoked by divers persons, and partially obtained; the learned Bishop, possessing a most noble countenance, and in the most unaffected and engaging manner, commenced his discourse by rehearsing several verses, I believe, about the 9th and 10th of the 39th chapter of Ecclesiastics. The discourse occupied twenty-five or thirty minutes only, was delivered extempore, or at least without the aid of a manuscript. We were very unfortunate in not being able to connect the first part of it. We, however, heard distinctly, many elegant and well pointed sentences. He dwelt with much pathos and feeling upon the condition of the early Catholic Missionaries in America.—

Their sufferings and privations and hardships. Of Father Rasles, of course he was more particular. This name the Bishop pronounced in one syllable with a short, (Ral.) We must, therefore, acknowledge it good authority. We were informed by the speaker that Father Rasles was of the order of Jesuits, instituted by St. Synatus about the year 1589. Having been duly prepared to officiate in the holy office, he was sent to Quebec in the year —, to christianize the Abeniquis tribe of Indians who then dwelt on the St. Lawrence and were scattered over all that track of country now included in the Province of New Brunswick and Maine. Having applied himself closely for six months, and acquired a good knowledge of the language of that tribe, he entered upon the business of his mission. His efforts amongst the savages was attended with great success, though for a short time, when unexpectedly he had orders from his superiors, to repair to another tribe (I believe the Illinois) distant by land, Rivers and Lakes, through a trackless wilderness, two thousand four hundred miles. This he accomplished in defiance of starvation and suffering, acquired a knowledge of the language of that tribe also, and for a short period instructed them in the "sublime mysteries of Christianity." He was again ordered back to Quebec, where he arrived in due time, and subsequently to the charge of the Narrassauk Tribe on the Kennebec.—

There he had laboured as a faithful missionary for many years much beloved and revered by the Indians, when at a moment of apparent safety and tranquility, unsuspecting of the approach of an enemy, on the 23d of Aug. 1724, the English amounting to eleven hundred including their Indian allies, suddenly deployed from the woods, and fired a volley of musketry through their habitations, which was built upon the ground we then occupied. Amid the general dismay and confusion of the Indians, Father Rasles (in company with five young men who at that moment were about to receive the ordinance of Baptism) presented himself in front of the enemy, with a view probably to induce a parley and save his flock. But a loud huzza, followed by a second discharge of musketry killed him and the five young Indians upon the same spot. The work of death being soon completed, the English troops immediately left the ground. The few fugitives who had escaped the massacre, reassembled on the following day to behold the smoking ruins of their recent habitations. Father Rasles was buried it is said upon the spot over which the monument is now erected. And thus, continued the speaker, ended the life of Father Rasles, one of the greatest and best of Missionaries for 35 years that ever set foot upon the shores of America.—

We were also informed, that his character had been misrepresented and traduced, because it had been presented to the world by his enemies only. It was expected the learned Bishop would have been more particular in relating the historical facts which took place on that memorable day. It is possible he was diverted from it by the increasing noise and restlessness of the audience, towards the close of his remarks. He had to stop once for several minutes till order could be restored. And now I think of it, what can be more provoking to one's feelings, when in the midst of an eloquent and interesting discourse, our eye upon the speaker, mouth open, and ears erect, to hear and swallow every word, to be assailed by the squalls of a young urchin upon one side, and a clownish, ill-bred fellow upon the other, that has neither, taste, smell or feeling keeping up a constant mutter, mutter, mutter; and with wonderful wit and criticism, now and then ejaculating, with mark-

ed contempt of every thing about him—"Well, what of that, what of that?" I could most devoutly wish for the moment, that the lockjaw might be a prevailing distemper amongst such for a short time, at least.—

However, pardon this digression and we will proceed. It was noticed in several particulars that the account did not agree with those which we have read in books, and the stories related to us in our boyhood, by our Grand-fathers, of this tragic scene. The number of the English and allied Indians, who went up the Kennebec on this perilous adventure, seems to us, could not, at that day, considering the then state of the Colonies, have amounted to eleven hundred.—Fifty warriors of the tribe only, it was said, were at home, the rest were out upon a hunting expedition. It was not a proper season of the year for hunting. Most likely they were off on a scalping expedition. And is it unchangeable to suppose, that after thirty five years residence of this greatest and best of Missionaries, amongst the Indians, Father Rasles had not become very familiar with the white men's scalps.

Be this as it may, we have no great desire to call this question up now. We are happy to say, the learned Bishop avoided every allusion, which might have given offence, by entering into these speculations. Considering his pleasing address, and his ability to edify and instruct, if we regret his having said so little, on the subject, he has not like many others, however to regret having said too much. On the whole, we were highly pleased with his performance, though to him under embarrassing circumstances. And we have reason to believe, on better acquaintance, we should desire no better neighbour.

At the close of the service notice was given to the workmen to proceed to the completion of the Monument, a few yards distant, by placing a Cap stone upon its basement. The Pedestal or Base consisted of split granite, laid in line, about five feet square, and the same in height. So much had been done beforehand. And a granite cone, 4 feet square at its base, about 12 feet in length was ready to put in its place. Into the apex of which, an Iron Cross is fixed about three feet in length. The whole, by Yankee guess work, measuring about 20 feet in height. This cone stone of granite, was placed upon its destined base, in a few minutes by the aid of Shears and Tacle, secundum artem. And there the ceremony ended; but not without a sudden thrill of horror, which electrified the spectators, excited by the perilous situation of two men, who went aloft to cast off the Tacle, and loosen the chains, preparatory to throwing over the shears. By some accident one of the spars slipped the fid, and down it came into the midst; while the two men were left thirty feet in the air upon the point of the two remaining spars, reeling to their fall, which were now left unsupported except by a small rope. The bystanders suddenly seized the foot of the spars and sustained them a few seconds, while those aloft slid rapidly to the bottom. We marvel now, how those above, and many below, where the first spar fell, could escape instant death.

This Monument erected to the memory of Father Rasles, is to have an Inscription in Latin upon the South side, a transcript of which was just shown us by the gentlemen who superintended the work, but the time and place did not permit us to take a copy. It gives his name, place of birth, office, manner of death, when, age, &c. &c. The Monument may seen from several places in the main road, from which it is distant some fifty or sixty rods, and from the bank of the River not so far.

Directly opposite, and at the nearest point from the road, the view is intercepted by several acres of thick bushes. We understood the site of the monument, including two acres, which have been purchased of the proprietor for that purpose, is to be enclosed by a fence. For ought we know the Catholics may again occupy this consecrated spot for a place of worship, and burial, under more favorable circumstances, than felt to the lot of him who there perished in the cause of Catholicism one hundred and nine years since. At a time too, when there shall be none to molest or make afraid, under the administration of wise and equal laws, suffering all to worship God agreeable to the dictates of their own consciences. I am not an advocate of the doctrines of the Church of Rome. But the prevalence of that doctrine is not more to be dreaded in this country, than the triumph of some sects amongst us, who make as great pretensions to infallibility, and whose lives, in a moral and religious point of view, would not appear any the better, when compared with those, whose doctrines they affect to abhor. When will the time come in this hypocritical world, that men shall be judged of by their conduct, and not by their professions. Why should any find fault with their Catholic brethren, for their supposed initiation into the "sublime mysteries of Christianity," when they themselves are fettering the minds of their hearers, with similar dogmas, and others worse. The truth ought not to be concealed, as many know it, that much of the preaching in this country, under the pretext of christianizing mankind, is directly calculated as it effects every day shew, to degrade the moral character of man, and to render him any thing, but what he ought to be. One of the greatest curses which has afflicted Christianity, and prevented its salutary influence upon the hearts and characters of men, is the continued and everlasting preaching, by those of its pretended and exclusive friends, of mind, feeling and seeing something, that the common mass of mankind cannot attain to, nor understand, only in a certain way and in a certain manner.—

Making good actions, and virtue, to be one thing, and religion an other thing. Now these doctrines, though often denied, in some sense, are insisted upon in another, and continue to be the burthen of every discourse, where we holy few, are to be saved either conditionally, or unconditionally, while you unholy herd not being able to think as well, and act as bad as we do, shall suffer the vengeance of God, by the buffeting of sa-

tan, world without end. Can any thing be found in the Roman Church, more mean and contemptible than such stuff; more derogatory to the character of a just God, and more debasing to the moral character of man, considered as a rational being. In this business there seems to me to be an entire mistake in regard to the moral constitution of man and the character of that Being who made him such. Depend upon it, the world of mankind is not to be christianized by such gross absurdities. The Roman Catholics would do it in their way as soon.

But I have spun out this communication to an unexpected length, already, and it is time to leave the battle ground. And so we did; After reconnoitering some of the tents for a piece of gingerbread, for the stomach's sake; and witnessing some vulgar jokes, and silly profanity, the sure indication, that some mischievous spirit had obtruded itself upon the hallowed ground, in shape of deacons and run bottles. We peaceably retired from the scene impressed with solemn thought of the past, associated with the novel exercises of the day, and the pleasing anticipation of the blessings yet in store for our country; now that the arm which wielded the fatal tomahawk is powerless, and the war whoop no longer suffered to break the silence of mid-night.

A SPECTATOR.

[For the Christian Intelligencer.]

ATTACHMENT TO LIFE.

"A kingdom for a horse," was the exclamation of one of the kings of England, when, having lost a battle, he was fleeing before the enemy and in danger of losing his life. A kingdom, a crown, all the advantages connected with royalty, are freely resigned for the means of preserving life. All that a man hath will he give for his life, is the declaration of one in the days of Job, who, according to the generally received account of him, is a strict observer of human conduct. Attachment to life is common to all mankind. It is a principle of our common nature. It discovers itself in the ten thousand ways employed to preserve life, and in the untiring zeal and patience with which these means are applied to guard it from the inroads of death, or to deliver it from the grasp of this unrelenting destroyer. Nor is it confined to any particular age, or any one rank or condition in life; but it is felt in every period of our earthly pilgrimage, though perhaps with less force at some periods than others, and pervades all ranks and conditions of human society. To the truth of these remarks, the suicides that occur in the world, would seem to present an objection. If it could be shown that the individuals who have committed suicide, were, at the time of committing the act, in the possession of a sound mind, the objection would have some weight. But may it not well be doubted if any individual had ever proceeded to the commission of the unnatural deed, till from some cause or other, the mind had become, at least, partially disordered, and reason had been shattered or dethroned? And to this opinion, I am the more inclined, as the scripture seems to give it countenance and support. For says an apostle, "No man ever yet hath his own flesh, but nourisheth and cherisheth it, even as the Lord the church." To pursue an opposite course from this, the course of the self-destructor would seem to contradict this and similar passages of scripture, unless the individual act be admitted to proceed from derangement.

The attachment of mankind to life, it is believed, is expressed by the Saviour in pretty strong terms in the following passage. It will be perceived, that for the word Soul in the passage, life is substituted, as being the most suitable translation in this place.—

"What is a man profited, if he should gain the whole world and lose his own life? Or what shall a man give in exchange for his life?" Life is generally esteemed by mankind, as here represented, far more valuable than almost every thing beside. What will not a man give for his life? Property which weighed in the balance with life, is found to be worthless and vanity. Could you ask the mariner, while lashed to the wreck of his vessel in the midst of the ocean what he would give for the means of preserving life, and he would tell you, all the wealth of the world, if at his command, would be freely given for that purpose.—

Or ask the sick, who see nothing but death before them, what they would give for the return of health, and generally the answer would be the same. It is related of a certain good man, gradually sinking into the grave, yet feeling a strong attachment to life, that he used to remark, "if there was one place on earth where death could not come, oh how soon the love of life would lead multitudes to the favored spot!" But there is no such place on earth. The sentence has gone forth against all flesh, "dust thou art and to dust thou shalt return." None can escape from this sentence. No price can purchase exemption from its infliction. No means however skillfully applied, can long avert the stroke that is to bring all down to the dust.

In this view of the subject, considering the certain doom that awaits all, and yet the strong and general attachment to life, how welcome, how exceedingly precious must be a communication from Him, who holds our lives in his hand, and with whom are the destinies of all, declaring that though a man die yet shall he live again, and unfolding to the view of anxious dying mortals, "life and immortality" beyond the "valley of the shadow of death." Such a communication is the gospel of Jesus Christ. Here we are taught that "as in Adam all die, even so in Christ shall all be made alive," that "as we have borne the image of the earthly, we shall also bear the image of the heavenly," that the life we resign at death, shall be resumed in the future world, of whose inhabitants it is said, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." And it would be natural to expect, that mankind wherever the gospel is published, should feel a sentiment of gratitude, a thrill of joy, at the assurances of a renewal of life beyond the

grave. But while multitudes partake largely of these feelings and are blessed in them, are not thousands prevented indulging them by the fears occasioned by a doctrine usually considered as a part of the gospel, and which teaches that this life, instead of being a blessing to all, will prove an endless curse to a large portion of mankind? Do not the fears of hell keep vast numbers, all their life time, miserable; banishing from their minds the peace, consolation and joy, which the hope of immortal life is calculated to inspire? Oh! ye lovers of life, ye who are anxious to prolong a poor existence here on earth, turn away from the doctrines and systems of men and look to the sure word of God which brings to view a better life than the present. Think of this enduring, this undying life, and let the hope of it support and comfort your hearts in the journey toward that holy and happy world, in which it is to be enjoyed.

This life is the gift of God. The life we now enjoy, all acknowledge to be his gift.—We obviously could have done nothing to obtain it, or to induce the great Giver of life to bestow it. But the life hoped for beyond the grave, is equally his unpurchased gift. For what have any done, or what can they do to procure a resurrection from the dead to immortal life? We are allowed to rejoice in anticipation and hope of this life, only because it is the good pleasure of God to bestow it.

If this life is bestowed on mankind only through a resurrection from the dead, in what an interesting light does the doctrine of the resurrection appear, as affecting human prospects and human hopes! What incalculable value and importance does it assume in the christian system! Strike it from this system, and you blast the future prospects of the world and bury these hopes with their bodies in the grave. Admit the doctrine true, and you impart an assurance, that though man is doomed to die, yet he dies to live again and to live forever.

OMICRON.

[For the Christian Intelligencer.]

TEMPERANCE AND TRADERS.

It is to be regretted, that there should be any opposition to so benevolent and salutary a reform, as that which has been commenced and is now going on in our country, with regard to the use of ardent spirit. But the opposition, as yet, has not been greater, perhaps, than should have been expected, when we consider the nature of the reform and its interference with the long established business of a portion of the community, and the habits and usages of society generally.—

It is said, and probably with too much truth, that traders, the vendors of ardent spirit, form, at present, one great obstacle, in many places, to the further progress and final triumph of the temperance reform. Perhaps it was too much to expect, that all engaged in the sale of the article, should immediately and at once, abandon the traffic, and espouse the cause of temperance. But it is too much now, at this stage of the reform, to expect this; when public attention has been directed to the evils arising from the sale and common use of intoxicating drink, and when public opinion has already begun to regard with decided disapprobation a continuance in the traffic and use of this article? It is greatly to be desired, that this class of the community should be among the cordial friends of the temperance reformation. No class of citizens, I am persuaded, can do so much, as traders, to promote the cause of temperance. No class of citizens, probably, has formerly done more to produce the evils of intemperance. In every place, the stores of the traders have been the fountains, whence issue daily the bitter streams, which carry sorrow and misery and death wherever they flow. Says the fourth Report of the A. T. Society, "It is known, that more than two murders in a week, on an average, are committed in the U. States through the influence of ardent spirit, and that more than five hundred persons in a week are killed by the use of it." But in effecting this work of death, far the greatest part of the ardent spirit passes through the stores of the ten thousand retailers, scattered throughout the country. From these places, intoxicating liquors of every name are distributed among the surrounding population; and here too, all who will, call and slake their thirst at the polluted fountains, and partake largely of the supposed benefits of the intoxicating cup. And what has been the effect produced by ardent spirit at these places? Where have been the most time and property squandered away by the idle and dissipated? Where have occurred the most frequent contentions and quarrels? Where has been laid the foundation of numberless lawsuits? And where have been sown the seeds of much of the ill blood and bad feelings in every community? I need not answer these enquiries. Every one is ready to reply, at the stores where ardent spirit is sold. And it is this, that produces most of the evils, that occur at these places. Take away this one article and we should witness as sober, as civil, as decent company generally at our stores, as at our meeting houses. Take away this one article, and we should witness a great and beneficial change not only at our stores, but throughout the community. We should behold it in the increase of industry, and health, and comfort, and good order, and kind feelings among the people. Why then will the traders continue to traffic in this article? Why will they not remove it from their premises, seeing the peace and prosperity of the community are not promoted, but greatly endangered and interrupted by their traffic in it? And does any one seriously think, it would be an injury to the inhabitants in any place, for the traders in it to abandon the sale of ardent spirit? Pray who would be injured by their adopting such a course? Certainly not those who habitually or occasionally drink to excess. It would be the most fortunate thing for such that could happen, if there never should another drop of intoxicating drink be brought into the place. And surely temperate men are not so attached to their occasional glass, as to suffer any serious inconvenience from the disappearance

of ardent spirit, in every form except as a medicine. Does not this article produce far more evil than good in every place, where it has long been in common use? Can there be a serious doubt of this? To banish it then from the community, as a drink, would be a great public good. Suppose there was a community, in which ardent spirit had not been in common use, and that the citizens had assembled to deliberate on the expediency of introducing it, as an article of traffic and use among them. Can we imagine they would deliberately vote to introduce it, knowing all that we now know of the evils produced by it, wherever it has been in common use? As soon, I will venture to say, would they vote to introduce the small pox, or the cholera, into the place. On precisely the same principle, that they would oppose the introduction of the cholera, they would resist the introduction and common use of ardent spirit; viz: because it produced, wherever it had been dealt in and used as a common drink, vastly more evil than good to the community. But the question is not, whether we will introduce ardent spirit among us, for it is already here doing its own work; but will we adopt suitable means to banish it from common use among us? And if we would resist its introduction, were it not already here, will we not avail ourselves of the means within our reach, to remove this scourge from the public? Can we acquit ourselves of the guilt of being, in some measure, accessory to the evils, that may attend its further continuance among us, if we refuse or neglect to do this? Let us then avail ourselves of these means. Let all, who have the control of places, where ardent spirit has formerly been vended, seal up these fountains of death, and thus cut off the poisonous streams that flow from them. While the friends of Temperance are adopting the principle of abstinence, and banishing the poison from their persons and their families and their business, and exerting their influence to induce others to adopt the same course; let traders encourage and aid the benevolent work by abandoning the traffic in the article, and thus remove from the public the facilities and temptations to intemperance. This has already been done by many in different parts of our country. And do not the good of the people, the salvation of many individuals from the gulf of intemperance, the comfort and happiness of many families, and the peace and welfare of society generally, require this, at the hands of all of this portion of the community, in every place? It only remains for this class of citizens cordially to espouse the cause, and the reform in many places would be complete, the denon of intemperance would be expelled, and the multiplied and life giving blessings of temperance would be realized. And we truly hope, that but few, if any, will longer oppose a result so desirable, a consummation so devoutly to be wished. For the honor of Universalism, we could especially rejoice, if no avowed Universalist was hereafter to be found opposed to a reform, which promises to confer as much real good on the community, as any or all of the other benevolent and philanthropic enterprises of the day. We would therefore most seriously and earnestly invite the attention of all our brethren, concerned in the traffic in ardent spirit, to the following enquiry: Is the business of dealing out to our fellow men, that which deprives many of their reason, their health, their property, and their characters, consistent with the philanthropic and benevolent spirit of the religion you profess? Let this enquiry be candidly and conscientiously answered, and a practice in accordance with such answer adopted, and we have no doubt, the result would be most favorable to the cause of temperance and of human happiness.

But perhaps it will be thought by some, if it should injure no one else, it must the trader, to relinquish the sale of ardent spirit. I am decidedly of a different opinion. The demand for no other article of consumption would be diminished, by his excluding ardent spirit from his business. The amount of capital now invested in this article, could be invested in others, which would afford as good profit to the trader, and be far more useful to the consumer. The risk of business would also be greatly diminished, the moment this fruitful source of bad debts was removed. And that the comfort, as well as safety of business, would be very greatly increased, by abandoning the traffic in this article, must be apparent to all.—But even suppose the trader should sustain a slight and temporary injury, by excluding ardent spirit from his store. Are we not willing to make some little sacrifice to promote a great public good?

Will we oppose a reform, which is conferring great and numerous benefits on the community around us, merely because we imagine it will deduct a few dollars from our annual profits? Let us remember, that the profits on the sale of ardent spirits come chiefly out of those, who consume them on their lusts and greatly to their injury; and that for their money, we give them what enriches no one, but makes many poor indeed. It is somewhere stated, that a trader, a few years since, while on a visit to a certain place for the purchase of goods, attended meeting, a friend enquired of him; "what do you think of it?" "What, said the trader, "I think that the man who will sell rum is worse than a drunkard. The drunkard kills himself, and ruins his family; but the man who sells rum, makes drunkards by hundreds. And though I intended, when I left home, to buy it, I have concluded to purchase the rest of my goods, and leave the rum behind." Happy would it be for the community, if traders generally should come to a similar determination, at their next purchase of goods, and "leave the rum behind." It is believed, when they take a correct view of the subject, this will appear the only course consistent with the best interests of their customers, or their own comfort and safety.

I have said, that public opinion had already begun to regard the traffic in ardent spirit with decided disapprobation. As one expression of this sentiment, I would here introduce a resolution, adopted by the United States Temperance Convention, assembled in May last at Philadelphia, and composed of the friends of temperance from all parts of the Union. Here follows the resolution. "Resolved, that in the opinion of this Convention, the traffic in ardent spirit as a drink, and the use of it as such, are morally wrong, and ought to be abandoned throughout the world." To such as regard public opinion, here is furnished an additional inducement

to abandon this disagreeable and unthankful traffic. That this may speedily be effected throughout our country and the world, is, at this moment, the prayer of many hearts; and is there a Christian, that will not cheerfully respond Amen, even so let it be?

OMICRON.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, SEPT. 27, 1833.

BOWDOIN COLLEGE & JUDGE STORY.

As we have been inquired of several times of late relative to Bowdoin College, by persons desirous of knowing whether the Boards, at the late Commencement, yielded to the decision of Judge Story and recognized Dr. Allen as President, we deem it proper to communicate what we have understood to be the principal facts, in general terms.

It will be recollected, that Judge Story decided that the Law of this State passed, we believe, in 1831, whereby President Allen was removed, was unconstitutional, the consent of Massachusetts, the original founder of the College, not having been obtained in ratification of that Act. By this decision, Dr. Allen assumes, not only that he is President of Bowdoin College, any law of the State of Maine to the contrary notwithstanding; but also, that all the members of the Boards, elected under the authority of preceding Acts of Maine, must be turned out of office, leaving none but such (orthodox ministers mostly) as were in office in 1820. He farther contends, as we understand, that those original members possess "a perpetual immortality," having the exclusive right of filling their own vacancies to the end of time,—maugre all the Laws of the State.—And this is maintained, by the way, notwithstanding, Bowdoin College, and Dr. A. himself, as soon as Maine was separated from Massachusetts, voluntarily came forward and surrendered the College into the hands of the Legislature, as a child of the State. In consequence of this surrender; and the State, as a consideration therefor, having given it large sums of money; Laws have from time to time been passed by the Legislature, enlarging the boards, &c. &c.; and to none of these things did the College or Dr. A. object, till the passage of the Act of 1831 which required a new election of President once in a certain number of years.—At the next Commencement, the Boards recognized this Law; resolved to consider Dr. A. as out of office, and proceeded, but without success, to ballot for a President. Dr. A. was a candidate for re-election, but obtained a very lean vote.

With these facts existing, the Boards—large majorities of which, by the way, are orthodox Congregationalists, and a great proportion of whom are clergymen—at the late Commencement, found Dr. Allen in College assuming to act as President, in violation of the laws of the State, to which the College had voluntarily been made subject, and also in violation of the recorded decision of the Boards of the Institution.—He entered, it was known, under the authority of Judge Story's decision, which went to nullify the Laws of Maine.

It was a decent respect for the decision of one of the Justices of the U. S. Court, probably, which induced the Boards, at their late meeting, not to insist upon ejecting Dr. A. from the place he had thus thrust himself into again. But they were careful not to rescind their former vote of acquiescence to the Law of 1830, whereby he was legally removed,—this is yet an existing Act on record,—nor to recognize the decision of Judge Story as final, nor to allow him his salary as President of the College. By a sort of compromise, Dr. A. was left to usurp his Presidential power, and the whole subject was referred to the Legislature of the State. All things, therefore, remain *in statu quo*, till next winter. What the precise action of the Legislature may be, cannot be predicted. It is not difficult, however, to foresee, that the action of the State Government will be by no means favorable to Dr. A's view of the matter.

We do not believe that the Legislature will or ought to submit to Judge Story's decision. For first Dr. A. committed a legal fraud in bringing his action into the U. S. Court. This was done by pretending to be a citizen of Massachusetts, and as such it being out of his power to commence his suit in our State Court. His citizenship in Massachusetts, was merely a three week's visit to Newburyport, whether he had proceeded for the purpose of bringing his action as a citizen of another State, to avoid a decision in the Supreme Court of this State. This course was a fraud, which the Legislature will not be likely to respect in him very highly.

In the second place, we believe the Legislature ought not to submit to the decision, because we do not believe that the decision of any one Judge ought to be sufficient to set aside and nullify the solemn Law of a sovereign State. If the Laws of any State

are to be nullified, it should be done by a full Bench.

A third reason we have for maintaining that the Legislature ought not to recognize the decision of Judge S. is because he decided on points not before him; and because, on the only point which could affect the true case, Judge S. has himself before been overruled by the full Court. These we have been assured, are facts, by legal gentlemen—members of one of the Boards of the College, as orthodox as any of their fellows.—The opinion of Judge S. is on his doctrine of Bequests; and we are told that his doctrine, as carried out on one of his decisions, in New York, has been overruled by the other Judges.

Is it asked why this case was not carried up to the full bench? It might be answered, that Dr. A. does not, probably, wish to have it decided by the whole Court. But the true answer, in law, is that Judge S. assessed the damages so low, that the case could not be carried before the full Bench. The Boards of the College, however, have marked out a course now, whereby the whole case may be brought into the U. S. Court again. Having refused to pay Dr. A. his salary, he must sue for it. And claiming now to be President of Bowdoin College, which College is in Brunswick, Maine, and not in Newburyport, Mass., he must bring his action into our State Court as a citizen of Maine. If the Supreme Court decides against him, an appeal may be taken to the Supreme Court of the U. S. at Washington, where the matter should be finally decided.

The orthodox, having secured for the College thousands upon thousands of dollars from the State, are now supremely desirous to cut all connexion with the State, making off with what they have got, and enjoying hereafter the exclusive control of the College. We know their object; and the object is generally known by the people. But let them not flatter themselves that they shall accomplish their ends so easily as they desire. The axe is about being laid at the root of the tree.

We intended to have added something in relation to the old doctrine of a *perpetual immortality*, whereby a few claim to manage the whole business of education—a subject which properly belongs to the people, and to have said something, also, as to the "discipline" which has been had with the several classes to obtain all which it was possible to obtain from the students favorable to Rev. Asa Cumming's pretence that Dr. A. is very popular. We have already, however, made our article too long, and must defer these and some other matters till the next week. We shall only ask now, whether any one believes, that at the time of separation, Massachusetts intended, or that Maine understood and consented, that the former had not parted with all the Legislative rights which she ever had over our literary Institutions? Did any one then suspect, that Maine could make no donation to Bowdoin College, or otherwise legislate in relation to it, without first asking—and this to the end of time—the consent of Massachusetts, whether she might or might not do such things? No one can believe such an absurdity; and yet it is on such a supposed fact, that the decision of Judge Story is based!

AN UNIVERSALIST AND A METHODIST.

At an evening Lecture a few days since, held by a Universalist minister in a town in Waldo county, a Methodist preacher attended, evidently with a view to watch for the halting of our brother and to entangle him in his talk. The Lecture was based on St. John 1: 17. "For the law was given by Moses, but grace and truth came by Jesus Christ. After giving a description of the Mosaic law, the preacher proceeded to speak of the abounding grace which comes by Jesus Christ, and to exhibit the eternal, unalterable and glorious nature of the Truth which he revealed. In the course of the Lecture, Br. S. had said, that the Law was a conditional covenant, given only for a temporary purpose, to regulate the conduct of the Jewish nation in this life; but that the Gospel was established upon different principles, even upon the sure promises of God embracing all the families of the earth as the heirs of the gift of eternal life through Jesus Christ our Lord. Having established these points by the sure word of prophecy, the word of God who cannot lie, the preacher took occasion to animadvert on the conduct of those professed Gospel preachers who in this age preach the Law,—and contended that the love of God is offered only on condition of our first loving him and keeping the Law. On the contrary, Br. S. maintained that the love of God first manifested to man, was the cause of their loving and serving him.

The preacher had also said, that when the angel announced the dawn of a better covenant, he said, "fear not, for behold I bring you good tidings of great joy, which shall be to all people." There was no "fear" in this covenant; all the fear laid in the old covenant; saying, "cursed is every one that continueth not in all things written in the book of the law to do them."

When the Universalist had concluded, the

Methodist arose to combat the foregoing statements. He could not agree that God loved the sinner. Such a doctrine he regarded as dangerous and pernicious, &c.—In reply to this the Universalist appealed to the testimony of Scripture—such as the following—"We love him because he first loved us."—"God who is rich in mercy, for the great love wherewith he loved us, even while we were dead in sins, hath quickened us together in Christ." Having established the fact that God first loved the sinner, the preacher remarked, that if God once loved and first loved the world of sinners, he always would love them, since he is unchangeable, and this love will forever work for their good. The Methodist, seeing himself "pretty particularly" driven to a corner by these Scriptures and so fair an argument, found it expedient to drop this point and proceeded to remark on what Br. S. had said of the spirit of the new Covenant being announced by the angel—"fear not, for behold I bring you good tidings of great joy which shall be to all people." In direct contradiction of this, he observed that the statement could not be true, because Herod, when he heard of the birth of Jesus, sought to slay him; the tidings of his birth, therefore, to Herod could not be good, and consequently the proclamation of the angel could not be good tidings to all people. But this vain and impious attempt to invalidate the testimony of the angel, Br. S. exposed effectually by showing him his mistake as to the language of the text. The angel did not say the tidings should be good to all people; but rather that great joy should be unto all people, in consequence of the birth of the Saviour of the world. Whereupon, the Methodist interrupted Br. S. in the midst of his remark, and broke out saying—"Well, if Jesus Christ taught Universalism, I don't see why he was persecuted so much as he was."—Oh, the reason of this is very plain, replied Br. S. Christ was persecuted for the same reason that Universalists have been persecuted ever since, even down to the present day; and their persecutors have always been the same class of people—the scribes and pharisees, who hold to a conditional covenant, a covenant of works, and who think God that they are righteous and are not like other men; claiming an exclusive right to heaven, to the rejection of the despised "publicans and sinners." The Methodist could not stand such sure firing any longer, but immediately left the house, breathing out threatening and slaughter against the despised friends of the Gospel of an Universal Saviour.

TRANSLATION OF THE BIBLE.

Our present translation of the Bible engaged the labors of forty seven of the most learned men in the Universities of Cambridge and Oxford. The work was commenced by order of king James in 1607 and required five or six years to complete it.—The translators were divided into six classes; each class having about a sixth part of the whole Scriptures committed to it, in the outset. Each particular man in each company took the same chapter and translated it according to his own judgment. All having done this, the whole company, each with his work, was brought together, and the members conferred till all agreed upon the best or a new translation. This being done; when any one book was completed and agreed upon, it was sent to the several other classes for their review and emendation. Whatever differences finally existed, were committed to a general meeting of the most distinguished scholars who wrote to learned men in different parts of the world for information, and at length decided the cases. The whole being thus gone through, the entire translation was submitted to the Bishops for approval and finally to the king for his sanction. This translation was again revised by Dr. Scatteredgood in 1633; was again corrected by Dr. Lloyd, Bishop of London in 1781, and yet again most thoroughly revised by Dr. Blayney in 1769 under the direction of the Vice Chancellor and Delegates of the Oxford University. With such immense labor and care, we should naturally look upon the translation as nearly perfect. Still there are some errors existing which from time to time are being exposed by more learned modern critics.

ANECDOTE.

Br. Robert Smith of the Religious Inquirer tells a pretty story in this wise; a certain Universalist, who is a silversmith in one of our cities, conceived the design of engraving on a watch paper, to be placed in the cases of watches repaired by him, the following verse from Dr. Watts,

"His own soft hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs and fears,
And death itself shall die."

He exhibited his design to an orthodox deacon in his neighborhood, who was in favor of circulating doctrinal paragraphs in every way possible, and requested his approbation on the subject. Whereupon the deacon flew into a violent rage, and protested against the silversmith's circulating such Universalist trash, such arrant heresy through his watch cases. But, responded the watch maker, you know this is a verse from one of

Dr. Watt's Hymns—and was Dr. Watt's a Universalist? The astonished and subdued deacon, raised his hands in wonder, and retired speechless. It is rumored that when he returned home, he ordered every one of Dr. Watt's hymn books which he had in his house, to be burned on a slow fire made of green wood.

Old Colony Association.

The Minutes of the Proceedings of this body of Universalists are published in the Trumpet of last week. Its annual meeting was in West Scituate on Wednesday, Sept. 11. Br. R. L. Killam, Moderator, and Br. A. A. Folsom, Clerk. The new Society in Orleans was received into fellowship, and ordination was conferred on Br. George C. Leach, who ministers to it. The Society was formerly Unitarian. Fourteen Ministers were present, of whom Brs. J. H. Bagbee, L. S. Everett, D. D. Smith and A. St. Clair, preached. The Circular Letter is written by the Clerk, and gives an account of very great things done in the Old Colony within a few years in aid of the good cause. The Association will meet next year in Orleans on the 2d Wednesday and Thursday in September.

Rockingham Association.

Sixteen Ministers and eleven Delegates were present at the meeting of the Rockingham Association of Universalists in Nottingham, N. H. on the 29th and 30th ult. By all accounts it was a heavenly season. Br. King of Portsmouth was Moderator, and Br. Balch of Claremont was Clerk. The Society at Great Falls, Somersworth, was added to the Association. The Constitution was amended, and delegates were chosen to the State Convention. Br. J. G. Adams was appointed to prepare the Minutes, and write the Circular Letter. Sermons were preached by Brs. S. Streeter, W. S. Balch, T. F. King, T. Whittemore, D. D. Smith, A. C. Thomas, L. S. Everett and H. Ballou. The next meeting will be in East Kingston on the last Wednesday and following Thursday in August, 1834.

Franklin Association.

This Association is in Vermont. It held its annual session this year on the 4th and 5th Sept. Br. H. Ballou, Moderator, and Br. Barber, Clerk. Two brethren were ordained and one received license to preach. Sermons were preached by Brs. Barber, Willis, W. Skinner and H. Ballou.

Vermont Convention.

The Universalist Convention of the State of Vermont was in session in Bethel on the 23rd and 24th ult.—Br. J. E. Palmer Moderator, and Br. K. Haven, Clerk. The occasional Discourse was delivered by Br. K. Haven. Ordination was conferred on Br. J. Hemphill. Votes recommending the "Universalist Examiner & Review," and advising the Northern and La Moille Associations to meet hereafter before the meeting of the Convention, were passed.

Next year the Convention will meet in Barre on the 2d Wednesday and Thursday in Sept. Seventeen Ministers were present, of whom Brs. K. Haven, J. Moore, J. M. Austin, W. Skinner, and R. Streeter, preached before the Convention. The Circular Letter is written by Br. K. Haven.

Installation.

Br. G. W. Montgomery was installed Pastor of the Universalist Society in Auburn, N. Y. on the 25th ult. The Sermon was preached by Br. I. D. Williamson of Albany from 1 Tim. iv. 16. Brs. G. Sanders, J. Chase, Jr. and the Pastor participated in the other public exercises. The cause is represented as flourishing in Auburn and vicinity.

Dedications.

A Universalist meeting house will be dedicated in Covington, N. Y. on the 6th of next month.—Sermon by Rev. D. Skinner of Utica. Also a Universalist Church will be dedicated in Perry, N. Y. Oct. 1.—Sermon by the same.

"WHO IS THE MORE LIBERAL?"

To ascertain which sect is the more liberal, the Universalist or the Baptist, the Portland Advocate brings two alleged facts in juxtaposition. One is, that at the late meeting of the Y. C. & O. Association of Universalists in F. (Freeport), the Universalist "asked and obtained liberty to hold their services in the Baptists Meeting-house." The other is, that the Baptist, "a short time since" held a four days' meeting in Dr. (Dea.) "where the Universalists have a Meeting-house and the Baptists none." "The applied for the Universalist Meeting-house but it was not granted, and so they held their meeting elsewhere." If these are facts, we are willing Mr. W. should bring them in juxtaposition; and in behalf of the Universalist denomination, we will plead guilty in the very dust. Universalists always mean to be accommodating, liberal and honorable on all such matters. We can say as a sober truth, that we never knew, till the above appeared, did we ever hear of a case, where the Universalists refused to accommodate the Baptists or any other

are suspended for the purpose of holding meetings of a sectarian character, without the consent of the students and against the will of some, I call it a sectarian institution. I will produce a few instances of sectarian proceedings which will substantiate the charge, and when these shall have been refuted by Mr. Wilson or any one else, I will produce more.

Ferry near this village on Wednesday.

HARMONY.—The Philadelphia Gazette says, the "Union and Harmony" party, in Delaware county, are "quarrelling like cats and dogs."

Philadelphia appears to have *twenty-six* Fire Engines.—\$7000 is appropriated, yearly, to keep them in "good order and well conditioned."

American force.	Guns.	British force.	Guns.
Saratoga,	26	La Confiance,	39
Eagle,	20	Linnæ,	16
Ticonderoga,	17	Chub,	11
Proble,	7	Chub,	11
13 row Gallies,	16	13 row Gallies,	18
Total guns,	86	Total guns,	95

Gardiner, Sept. 20, 1833.

running southerly on said road to the road leading to Kennebec river to Smiths ferry, thence on said road till it strike the said Reed's south line, thence running on said Reed's south line to the first mentioned bounds it being a lot of land formerly owned by Thomas Eldred Esq. and containing about one hundred acres, more or less.

E. MARSHALL Dep. Shff.

Gardiner Sept. 15, 1853.

POETRY.

From Poulton's Daily Advertiser.
Thoughts in a place of worship.

One prayer to thee, my God, one prayer to thee,
In this thy house of worship, ere my thoughts
Have wandered from thy presence. Give me now
To feel that thou art here, and that to thee
Belongs the income of a grateful heart,
Which worldly cares engage. Assist me now
To leave the world without, and humbly bow
Before thy footstool, there beseeching thee
To mould me to thy will. Oh! thou hast laid
Thy hand on those to whom I fondly cling,
And watched them to thyself, and I am left
To learn the way that leads to thee, and feel
My need of Him who suffered on the cross
For me—for all. And I have stood
Beside the loved remains of her whose care
Had guided my young footsteps; saw the grave
Forever closed upon the face, whose smile
Was light to me, and felt, yes, then I felt,
That to lie down like her, and be at peace,
Would be the only pain.

Days, weeks and years
Have passed, and time, with lenient hand,
Has brought relief;—but there are hours
Of deep dejection, and of bitter thought,
That, like a withering blight, steals over all
That I have known of happiness;
And though fast fading into dim remembrance,
Are all the traces of thy joyful hours,
And strangers take the place which knew thee once,
Yet still thy hallowed image visits me!
When within thy courts, thou Prince of Peace,
My peaceful prayers are offered, then—oh! then,
Does fancy view thee, in the heavenly choir,
With intercession to the throne of heaven,
That we, thy children, at the end of time,
May enter the pearly gates.

The following sentiments, not less elevated than just, are copied from the Pennsylvania Intelligencer.

"My Native Land."

"Live there a man with soul and soul,
As never to himself he said,
This is my own, my native land."

The Chronicle quotes the above beautiful lines, containing the most elevated sentiments of patriotism, and applies it to justify that sectional principle which treats as foreigners the citizens of our sister States. Such an application is the parent of disunion. What is our "Native Land"? Is it the domicile of our fathers, the Town, the Village, or City, the places in which we were born? Shall the citizens of Delaware only be allowed to call Delaware their "Native Land"? Is the native land of Pennsylvania bounded by the limits of the State? No? "My own, my native land" is our country, our whole country, and nothing but our country. It is the land consecrated by the blood of patriots poured out upon the battle fields of the Revolution, from Massachusetts to Georgia. It is the land for which Warren, Montgomery, and Mercer died, and Washington, Green, and Lincoln fought. It is the land of free institutions and union, extending as far as the banner of stars and stripes wave upon the land. Hallowed indeed are the places of our birth—they awaken the pleasing recollections of childhood, but they should never degenerate into a clanish illiberality, which narrows the love of country to a single spot. Our "native land" is the Union—without the Union we should blush to own our "native land." Let it never be said that within the boundaries of this Republic,

"Land intersected by
Narrow firth, abhor each other—mountains
Interposed make enemies of nations,
Which had else like kindred drops been mingled
into one."

AS IT SHOULD BE.

Brother Barber, of the New Haven Register, although a very worthy and honest member of the Methodist Church, cannot join with his fanatical brethren and sisters in attempting to screen E. K. Avery, from the merited indignation of the public, as will be seen by the following article which we copy from his paper of Saturday last. It would be much better for the cause of Methodism, if all its adherents would be actuated with the candor of friend Barber.

"The New England Christian Herald continues its abuse of those who cannot believe in the innocence of Rev. E. K. Avery. The editor must talk long of base pressers, and of the 'purification of the press until it shall become morally perfect,' before he will stifle public opinion in regard to the case of Avery. We can hardly imagine a more impure and base press, than one which will endeavor to put off upon the public a man as innocent, and persecuted, &c. who has so many dark circumstances resting against him as Avery has, without any prominent circumstances in his favor. The 'decided expression of utter contempt,' from the conductor or conductors of a press which justifies the darkness and mystery which surround Avery, and which would disgust and abuse all the moral feelings of the public, by continuing such a more than suspicious character in the ministry, can effect little in demolishing the press—nor can such wilfully blind scribblers render any service to virtue or christianity."

A FACT.

Not long since, in South Carolina, a clergyman was preaching on the disobedience of Jonah when commanded to go and preach to the Ninevites. After declaiming at some length on the awful consequence of disobedience to the Divine commands, he exclaimed in a voice of thunder, that passed through the congregation like an electric shock, "And are there any Johnahs here?" There was a negro present whose name was Johnah, and thinking himself called on, rose immediately, and turning up his white eye to the preacher with his broadest grin, and best bow, very readily answered—"Here be one, Massa."

PORTRAITS.

The portraits of several distinguished individuals are now posted at the windows of the bookstores, and offered for sale.

The Methodists advertise the portrait of Ephraim K. Avery, by single copies, dozen, or hundred. They display it in every place; and where it has not been shielded, we have seen it covered with expressions of public opinion, written in pencil marks.

Then again there was the portraits of Black Hawk, his son, and the Prophet, who butchered so many of our defenceless citizens on the frontiers. We have seen the prints of Avery and the prophet side by side, at one of the bookstores, marked in large letters, the Indian, "Prophet No. 1," the Methodist, "Prophet No. 2."

In the next place comes Clough, the murderer of Mrs. Mary Hamilton. His face has

been put on paper, and posted about at the bookstores. It is well, we think, that he should be associated with proper company.

And, by the way, we think there must be a new lithograph of the devil, for we have seen an advertisement of "Improved Lucifer," and we know not a better name by which to designate an improved portrait of his majesty the king of all murderers.

Any person wishing likenesses of either of these distinguished personages, can be accommodated by sending either to Boston or New York. We can say nothing in regard to the merits of either, except to give a remark which a friend, who is much of a phrenologist, made to us a few days since, viz. that the organ of destructiveness seems very much developed in the likeness of Avery. Whether this is true to the original, or a mistake of the artist, we know not. People must judge from the history of the individual.—*Trumpet and Magazine.*

Gleanings from the German.

JUPITER AND THE SHEEP.—The sheep went to Jupiter, complaining that it had to suffer more than all the other animals, and praying him to diminish its misery. The king of heaven appeared to be willing, and said, "I will perceive, my humble creature, I have created thee too defenceless. Now choose how I shall best correct this mistake. Shall I arm thy mouth with formidable teeth and thy feet with sharp claws?"

"Oh, no," said the sheep, "I wish to have nothing in common with the voracious animals."

"Or," continued Jupiter, "shall I put poison on thy tongue?"

"Alas," was the reply, "is not the poisonous serpent therefore so much detested?"

"Well, what shall I then do? I will put thorns on thy head and give strength unto thy neck."

"Not that either, kind father; I easily might become as malicious as the goat."

"And yet," said Jove, "thou must have power to hurt, thou wishest to prevent others from doing so to thee."

"Must I, indeed?" sighed the sheep. "O, then, my good father, let me remain as I am; for to be possessed of the power to do evil and to know it, might easily arouse the wish to do it, and it is better to suffer than to do wrong."

Jupiter blessed the pious sheep, and from that hour it ceased to complain.

The Ghost of Solomon.

On a sultry, hot summer day, an honest old man was ploughing his own field, when suddenly, under the shade of an oak, he beheld a god-like figure, slowly approaching him. The man started back.

"I am Solomon," said the phantom, in a confiding voice. "What art thou doing here old man?"

"If thou art Solomon," was the reply, "how canst thou ask me? When I was a youth thou didst send me to the ant; I saw its method of living, and it taught me to be diligent, industrious and persevering, and gather the superfluities for a stormy day. What I then learnt, I still continue to do."

"Thou hast studied thy lesson but half," replied the spirit; "go once more to the ant, and learn from it also how to find rest and quiet in the winter of thy years, and how to enjoy that which thou hast hoarded up."

The Wolf on his death-bed.

The wolf in his last moments, cast a scrutinizing look over his past life. "I certainly am a sinner," he said, "but yet I hope none of the worst. I have committed many crimes, but I have also done much good. Once I remember, a little lamb, which had strayed from its mother, approached so near to me that I might easily have killed, and yet I spared it. At the same time I was listening with the greatest equanimity, to the sneers and abuse of a sheep, although no dogs were near to protect it."

"All that I witnessed," interrupted friend Fox, who was his confessor; "I remember every circumstance. It was at the time thou wast almost suffocated by the large bone, which the good hearted crane afterwards extracted from thy throat."

A LEAF FROM MY SKETCH BOOK.

"Come," said my friend, lay aside prejudice for once, and attend our meeting this evening; will you?"

I hesitated, it was a Universalist meeting; the skirts of my garments had never been contaminated by a resort to the inner courts of their sanctuaries. I had heretofore considered their offerings to the Holy One of Israel, as but an outward show to gain proselytes to their unholy cause, their worship of the living God, a mere pretence, to blind the eyes of the ignorant and uninformed, and a daring mockery, which the Almighty for the present permitted, that their eventual condemnation might be the more marked and severe. I had resolutely resisted every temptation to become acquainted with their doctrine, and nobly forebore to inform myself respecting any of their principles of belief, and knew as little of the articles of their faith, save the heterodox idea that all mankind would be saved, as any bigot whatever; till my amiable and particularly intimate friend Frank Stanley became a victim to their pernicious heresy.

It is time said I, that I something more than merely pass these Universalists by with contempt; I must give up my spiritual armor; I must make war upon them, with the sword of the Lord and of Gideon.

I sought Frank Stanley; I began what I intended should be a very piercing and heart touching exhortation; but which was, perhaps, the most intemperate and violent harangue I had ever uttered. I warned him of the awful danger he was in, tried to frighten him with the fear of death, and the unescapable tortures of a state of never ending existence, if he died impenitent. Arrayed hell in all the hideous paraphernalia which my education and imagination had attached to its existence; a torrent of burning, unquenchable lava; an unfathomable lake of liquid fire; with laughing demons darting their pointed flames upon their unhappy victims, and maliciously triumphing over their excruciating agony. I begged of him, if he would escape this torment, to renounce his doctrine and repent of his error, before it was forever too late.

Frank heard me patiently, uninterceptedly, and silently. When, however, I had finished my exhortation, he coolly and deliberately endeavored, by Scripture, by force of argument, respecting the vindictive character

of God, the cruel, unmerciful punishments of another state of existence, and of the fabled tartarean region which Christians denominate hell. He ended by making the request which commences this article.

I said I hesitated; true, but I finally consented to accompany him, to hear for once what could be said in favor of doctrines, which I supposed to be so deleterious in their tendency.

I entered the house with such emotions perhaps, as I should have felt, had I been entering the most noxious and loathsome den of disease; and I was particularly careful to steal away into one corner, as much in the dark as possible, where I should not be noticed; and thus escape the liability of being made an apology by others, for attending the same kind of meetings hereafter.

After being fairly seated, I began to look round, and observe the countenances of the assembly, and it seemed as if happiness was personified in the features of every Universalist present. It is carnal security, thought I.—Their minister had hardly arrived at what is termed the middle age of man; but deep thought and hard study had imprinted on his brow their inevitable traces; cheerfulness dwelt upon his countenance, but pensiveness was its predominant expression.

He arose to pray. I will inform the reader, that in one particular, I had not complied with the request of Frank Stanley; I had not divested myself of prejudice; and therefore, I watched the speaker with the lynx eye of jealousy and suspicion. But in his short fervent address to the throne of Mercy I discovered nothing but what the most pious christian, could respond a hearty amen.

But, said I to myself, in his sermon he will not be thus particular. Religion will be ridiculed, Christian duties laughed at, a day of judgment set at naught, and the coming of our Lord and Saviour to justify his chosen people, openly contemned and defied. I was disappointed. Religion, instead of being ridiculed, was enjoyed upon the audience as the only source of happiness and consolation; as the only path-way of wisdom, and the only road of virtue and peace.

It is true, the speaker in giving his ideas upon religion, differed materially from those, to whom I had been in the habit of listening to upon the same subject; but in my heart I could find no opposition to the present mode of interpretation. Christian duties were also decried upon with much apparent zeal, and particularly so that no one could mistake his meaning, and I admitted to myself that I had never before known, what Christian duties were—to feed the hungry, clothe the naked, administer to the wants and necessities of the poor and afflicted, were new additions to my vocabulary of Christian duties. I began to feel very uneasy. What if after all, I should become a Universalist, thought I. I was tempted to quit my seat, as the idea darted across my brain. But a fear of offending my friend Frank, or the influence of a higher power restrained me.

A day of judgment was not set at naught or forgotten. Most forcibly and feelingly did the preacher remind his hearers of its certainty; and the impossibility of their escaping its punishments, if they did not listen to, and obey the commandments of their crucified Lord; and he represented these punishments as perfectly just, and consistent with the character of Him whom they worshipped; for they would be administered to all transgressors, impartially; Nevertheless he entertained a hope founded on the immutable promise of Jehovah, that these judgments, punishments or chastisements would eventuate in the best possible good to the offenders; and that they would be reconciled to the dispensations of their Heavenly Father, and finally be admitted into his immortal kingdom, without spot or blemish.

My prejudices had hitherto been leaving me, one after another, as I listened to the scripture proof, and arguments of the preacher; but here I made a last and violent effort to rally them back to their standard; it is a cold meeting after all, said I; nothing but dead morality, no comfort administered to the saints, nothing said about their purchased possession of happiness beyond the grave; it is nothing but Deism and Atheism after all. Again to use a homely expression, I was reasoning without my host.

The speaker invited the attention of his hearers, at the close of his discourse, to the peculiar joy and peace that was given to those who firmly and unwaveringly believed in the great truths of the Christian religion. "I am not," said he, "so uncharitable as to suppose, that even those who widely differ from me, as to what shall take place after the consummation of earthly scenes; are denied consolation in their sincere and honest belief. Far from it. In the blessed hope of immortality and everlasting life, there is a satisfaction which the world cannot give nor take away; and which no Deist nor Atheist ever can experience. But when is added to this the hope that all mankind shall be sharers in the blissful reality, no language can portray the joys which pervades the soul."

Can you, my friends, he continued, for one moment send forth your imagination to that bright world of unending glory, people it with the million sons and daughters of the human race, purified from all earthly sin, where neither low malice nor petty intrigue can disturb their harmony, where no dark demoniacal crime can have existence, and where no shrill war trumpet can assemble its victims for immolation upon the altar of false glory and hollow ambition; but where the olive branch of peace shall forever wave its green boughs, and where the assembled universe, united in one common bond of brotherhood, cemented together by the Holy Spirit of God, shall forever raise their voices in continued songs of praise to God and the Lamb. Can you look forward to this triumphant scene, without feeling in your bosoms a glow of unearthly joy; and without pouring out your whole heart in thanksgiving to Him who suffered upon the cross, that you might obtain knowledge and rejoice in the belief of this glorious system?

My feeble pen cannot do justice to the speaker, but as he drew to a conclusion his sublime description, all the faculties of my soul were employed in listening with intense eagerness to what he was uttering, and every organ of perception was open to receive his ideas. My prejudices fled, without a lingering, lingering look behind; and I acknowledged myself a firm Universalist.

Christian Bower.

As Jesus "tasted death for every man," can it be true that "the pleasure of the Lord shall prosper in his hands," if a part are never saved?

METHODIST LOGIC.

A friend, a resident in this city, recently spent a few days in Bridgehampton, L. I. During his visit, he informs us, he attended a Methodist Meeting, and heard what was aimed to be a death blow to Universalism.—Some wicked Universalist, (Br. Robert Smith, of the Religious Inquirer, we suppose it must be,) had been promulgating his heretical notions in that section, (Southampton we presume,) which had impelled this champion to arise in his might, to crush the monster. It was time for them to awake, he said, and check the evil. The emissaries of this destructive heresy were active, and it was time to gird on the whole armor against it.

Now we are not disposed to doubt the just fears of our methodist brother, in the extension of heresy, if Universalism is heresy—he and all others who dread Universalism, have much cause for apprehension in the rapid strides it is now making in the public favor—but we may be allowed to question the propriety of his reasoning, or the wisdom of his conclusions. He took for his text the following, "For therefore we trust in the living God, who is the Saviour of all men, especially of those that believe."

This, said our methodist friend, was the strong hold of Universalism—they "trusted in the living God, who is the Saviour of all men," (and took, by-the-way, special care never to quote the latter clause, "especially of those that believe," but he was prepared, by incontestible argument, to explode their whole system of reasoning!)—And how do you think, kind reader, he effected it. Why, the penalty of the first transgression was death—"in the day thou eatest thereof thou shalt surely die"—this death was annihilation! Christ stepped in with his atoning sacrifice, and saved all mankind from this annihilation; placed them in a "salvage state," or, (to use a favorite and very expressive argument with Unitarians,) "rendered it possible for all men to be saved!" In this sense Christ, was the Saviour of all men—this was the general salvation. Then came the gospel with its offers of mercy and its conditions, with which, if man complied, he was entitled to immortal bliss beyond the grave, and therein was specially saved! And thus the declarations of the text, were strictly and perfectly true, though but a small portion of our race should ever attain to the transcendent joys of heaven. Christ (who, according to Unitarianism, is the immaculate God), was literally the savior of all men—saved them from annihilation—though by far the greater portion, through their neglect of gospel invitations and gospel privileges, might sink down in ceaseless despair! A nice distinction, surely; the beauties may be seen in a statement like this:

The eternal God pronounced the solemn sentence, "In the day thou eatest thereof, thou shalt SURELY die;" and this death was annihilation. The Saviour Christ, (who, it will be remembered was the immaculate God himself,) in the character of mercy steps forward and redeems or saves all men from this penalty, (annihilation,) and thus completely fulfills his own solemn and unconditional sentence, "thou shalt surely die," and fulfils, &c. to the very letter, the declarations of the arch adversary, "Thou shalt NOT surely die!"

Another beauty of this illustration is here presented. The penalty of the original transgression was death—annihilation. Had it not been for the promised Saviour, man would have sunk into the silence of the grave, he would have gone like the beasts that perish. Death would have put an end to his consciousness, and of course his pain. But the gospel appears, that better covenant, founded upon better promises, with its messages of mercy and of love. Its glorious mediator takes upon himself bowels of compassion and redeems us from this dark and cheerless state of nonentity—this dreariness slumber of the grave, and restores us—what? Why, according to the logic of our methodist brother, and the spirit of popular teaching—to a state of the most inconceivable and ceaseless tortures, for the great proportion of mankind! Where we may well ask, is the benevolence of such a gospel, and such a salvation. Better by far that we should sleep on "that sleep which knows no waking." Better that we rest in the unconsciousness of the grave, than to awake to the horrors and anguish of such a state. Yet this is the kind of argument, or material, if we may so term it, with which men attempt to patch up the broken cistern of a popular theology, and to doubt its correctness and propriety, is a sin little short of discarding Revelation itself.

BOOTS & SHOES.

JAMES R. SHAW has received and now opening an extensive assortment of Boots & Shoes of every description, the greater part of which is superior to any ever brought into the place, and which he will warrant to be the first rate and to give satisfaction to the purchaser. Having taken great pains to select it from the best Manufacturers, Ladies and Gentlemen wishing to purchase articles in his line would do well to call and examine the above before purchasing elsewhere. He has some articles entirely new, such as India rubber kid shoes, a superb article; India rubber cemented to kid in such a manner as to prevent the contracting or drawing the foot; also, Ladies, Misses and children's India Rubber Overshoes at very low prices. Ladies' morocco, lasting and kid ornamental slippers of the latest fashion—also Gentlemen's thick boots, lined feet, and warranted, a water proof article—very different from those generally sold. Also—skin boots sew'd and peg'd, from \$2.50 to \$5.00; boys' thick boots from \$2.00 to \$2.50; gentlemen and boys' pumps of all kinds. He also keeps constantly on hand Sole and Upper Leather, Calfskins, and a variety of other articles.

The subscriber is well aware that the trade has suffered in consequence of the inferior quality of the stock sold in this place, and for one he is determined to try to supply all such articles as he can warrant good and cheap.

Gardiner, Sept. 5, 1833.

NOTICE.

ALL persons indebted to the Subscriber, whose Notes or Accounts have been standing over six months, must settle the same before the first day of October next.—All demands not attended to previous to that date will be left with an Attorney.

Gardiner, Aug. 14, 1833.

NOTICE.

THIS may certify, that whereas my son, JOHN H. RICE, aged seventeen years, has been a discreet and dutiful boy, I do hereby relinquish to him his time until he is twenty-one years of age, to transact business for himself, and shall hereafter call on no one for his wages, or pay any debts of his contracting.

Mt. Vernon, Aug. 16, 1833. NATH'L RICE.

PATENT INDIA RUBBER WATER PROOF GOODS.

MANUFACTURED BY THE
ROXBURY INDIA RUBBER COMPANY,
(Incorporated by the Legislature of Massachusetts.)
And Sold Wholesale by

LEMUEL BLAKE,

No. 70, Congress Street, Boston.

BROADCLOTHS, SATINETS, DUCK, COTTONS, CASSIMERES, CAMELTS, DRILLINGS, CAMBRICS, KERSEYES, FUSTIANS, JEANS, MUSLINS, &c.

The following are among the various useful purposes to which the India Rubber Cloth may be applied:—All kinds of Outside Wearing Apparel and Linings, Chairs and Carriage Tops, Curtains, Aprons and Caps, Baggage Wagon Covers, Travelling Bags, Portmanteaus, Knapsacks, Tents, Gun Covers, Awnings, Shades, Horse Blankets, Game Bags, Fishing Walleys, Cork and Bottle Covers, Nurse's Aprons, and for every purpose requiring perfect protection from the wet or exclusion from the air.

CALF AND SHEEP SKINS,
Suitable for Boots, Overshoes, Shoes, Ladies' Walking Shoes, Linings and Inner Soles.—Also

WATER PROOF
Hats, Gloves, Mittens, Sheets for Hydrostatic Beds, &c.

AIR PROOF
Beds, Pillows, Cushions, Swimming Belts, Life Preservers, Gas Bags, &c.

In making up the India Rubber Cloth, great care must be taken to avoid pin and needle holes, and to have as few seams as possible. No greasy or oily matter must be applied.

Orders promptly executed, from every part of the United States.

Boston, July, 1833. 3m29.

FAMILIAR CONVERSATIONS.

JUST published, and for sale at the Intelligencer's Office, Gardiner, "Twelve Familiar Conversations between Inquirer and Universalist: in which the salvation of all mankind is clearly exhibited and illustrated; and the most important objections which are now brought against the doctrine are fairly stated and fully answered by a candid appeal to Scripture, Reason, and Facts. The whole arranged under distinct heads, rendering the work a guide to Inquirers, and a help to Universalists." By RUSSELL STREETER. Price 50 cents. \$5 per dozen. August 1, 1833.

UNIVERSALIST BOOKS.

THE following UNIVERSALIST BOOKS are kept constantly for sale, at the Intelligencer's Office, Gardiner.

EXCELLENT HISTORY of Universalism, from the age of the apostles to the Reformation. Price \$1.50.
MODERN HISTORY of Universalism, from the Reformation to the present time. Price \$1.00.

BALLOU'S WORKS. Treatise on Atonement, 75 cts. Notes on the Parables, 75 cts. Lecture Sermons, \$1.—Select Sermons, \$1. Sermons on Important Doctrinal Subjects, 37 1-2.

BALFOUR'S WORKS. First Inquiry, on the world's rendered Hell, \$1.00. Second Inquiry, on the Devil and Satan, and the terms rendered everlasting, forever, &c. 125. Essays on the intermediate state, 125. Letters to Hudson, in reply to his attack on the Essays, 125. Reply to Stuart, 75.

WINCHESTER'S DIALOGUES, a highly useful and instructive work, in which the objections to Universalism, particularly those founded on the words everlasting, forever, &c. are fully and triumphantly answered. 75 cts.

HYMN BOOKS.—The Universal Hymn Book, by Hosca Ballou and Edward Turner. The New Hymn Book, by Sebastian and Russell Streeters. At the lowest prices.

LATEST NEWS FROM THREE WORLDS, hearing, earth, and hell; as reported at a Four-Days Meeting in Shirley, Mass. in Letters to eight Calvinistic Ministers. By RUSSELL STREETER. This is a pamphlet of 133 pages. Price 25 cents.

PICKERING'S LECTURES, in defence of Divine Revelation. With likeness of the Author. 75 cts. A great variety of Sermons, Tracts, &c.

NOTICE.

THE subscriber being about to close his Law Office, requests all persons having unsettled accounts with him to call and settle the same previous to the 10th of October next, otherwise they will have to settle with some one who, perhaps, will not be so accommodating as himself.

He hopes all persons interested will heed the above friendly notice and call without delay as he is determined to bring his business to a close by the time above stated.

Gardiner, Aug. 27, 1833.

SELLING OFF AT COST.

THE subscriber informs his friends and customers that he will sell the remainder of his stock of English and Domestic Cloths at 60¢; and all persons wishing to purchase any such articles, will do well to call soon, as he is about closing his business in town. Also—A large assortment of Crockery Ware.

Gardiner, Sept. 1, 1833.

NEW BOOKS.

MARY of Burgundy, by the Author of Henry Marston, 2 vols.

Memoirs of Zerub Collum, Wild Sports of the West, Baskerville's Philosophy.

Peter Parley's Arithmetic, Parley's Magazine, bound. For Sale by WM. PALMER.

HELL TORMENTS OVERTHROWN.

JUST published, and for sale at This Office, "The Doctrine of Hell Torments Overthrown"—in three parts—1. Of the torments of hell, the foundations and pillars thereof searched, discovered, shaken and removed, &c. 2. An article from the Haverhill Messenger on Universalism. 3. Dr. Hartley's Defence of Universalism. Pages 168—price 37 1-2 cts.

LIFE OF REV. JOHN MURRAY.

JUST published and for sale at This Office, "The Life of Rev. John Murray, preacher of Universal Salvation. With Notes and Appendix—by Thomas Whittemore."

This edition is from the original edition published by Mrs. Murray, and is much enlarged with copious Notes and an Appendix, containing certain historical documents; and large extracts from Mr. Murray's Letters and Sketches, illustrative of the relative significance of Murray and Winchester. Price 20 cts.

STREETER'S NEW HYMN BOOK.

THE subscriber has published the Sixth Edition of this popular Hymn Book, which he now offers to the Universalist public at the low price of 62 cts. single, handsomely bound and lettered, either in black morocco, or light sheep. A liberal discount will be made to those who buy by the dozen. Universalist Clergymen and others, wishing to circulate the book can be supplied on sale, by directing their orders to.

B. R. MUSSEY,

No. 29, Cornhill, Boston.

Kennebec Boom Corporation.

The annual meeting of the Kennebec Boom Corporation, for the choice of officers and other business, will be held at the Gardiner Hotel on Tuesday Sept. 24th, 1833 at 10 o'clock A.M. A general attendance is particularly requested.

P. SHELDON, Secy.

Gardiner Sept. 4th, 1833.

NOTICE.

MRS. TILTON wishing to give up business, offers her stock of goods for sale on good terms to any one who may wish to purchase the whole. It is presumed the house and store may be had, on application to ROBERT H. GARDINER, Jr.

NOTICE.

THE copartnership heretofore existing under the firm of GORHAM & MOORE is this day dissolved, and all persons are requested to call and settle their accounts with E. E. MOORE, Jr. who is duly authorized to adjust the same.

WM. GORHAM, Jr.

E. E. MOORE, Jr.

Gardiner, Aug. 28, 1833.